

631 The Dāg Rāli are the most pious people in the Ahaggar. The
781 majority of them are affiliated with the order of the Tijanyyah, al-
though some of them adhere to the Sānusiyyah and the order of the
• [794] Qādiriyyah; these affiliations seem to be purely formal, however,
for, with a few exceptions, they do not follow the rites of these re-
ligious orders.

797 The activity of Father de Foucauld was particularly effective
in this tribe. Because of his installation at Tamanrasset and later
at his hermitage at Asekrem, Father de Foucauld was in constant
contact with the Dāg Rāli. At first they were mistrustful of him, but
they were not long in coming to him, and they were the first
beneficiaries of his good deeds, for the Father went to them, caring
for the sick and rendering them many services.

[622] Their chief, Ouksem ag Ourar, was a short, stocky man of
average intelligence, but very crafty, especially when it was a
question of material interest for him or even that of his people. /193/
He saw the benefit that he could draw from this getting together.
Little by little the priest did his best to conquer him and win his
affection, and he supported his interests with the authorities of Fort
Motylinski. Thus, a few months later, Ouksem was completely won
over.

[648] Ouksem gained a certain importance with the authorities, which
made him proud and which he knew he owed to Father de Foucauld.

622 Later on he was a good help in the pacification of the Ahaggar.
631 During the dissidence of 1915, he showed himself very eager to please
us, which made Father de Foucauld write to General Laperrine:

797 "Ouksem, chief of the Dāg Rāli, could not be better; he does not
[648] cease to make progress. It is evident that he is bent not only on be-
ing faithful, but on showing his fidelity in a dazzling way by his
attitude." He did nothing without asking the Father's advice, and
he followed this advice by creating a garden at the Ilāman wadi in
[797] order to use the waters which descended from the mountain. This
garden was established, and to flatter this meritorious effort which
was an example, Ouksem received the Medal of Agricultural Merit,
a unique feat in the annals of the Tuareg even up to the present

565 an Arab merchant from the Touat, Leblanc
 563 (1946, table facing p. 40) mentions an heir to
 174 an Ajjer Tuareg chieftainship whose father
 was an Arab, and the son of a Maraboutic
 Arab from Ouargla is at present one of the
 potential heirs to the paramount chieftainship
 of the Ahaggar confederation.

The question of Tuareg mixture with the
 Teda has been discussed above, in the section
 dealing with the latter group.

771 Although the Tuareg of the Ahaggar still
 retain much of the pre-Islamic magico-religious
 practices and doctrine of their animistic
 ancestors, they are all Moslems now, at least
 nominally, but are not very pious as a rule.
 It has been said that the Tuareg once had a
 Berber translation of the Koran, in the 8th
 and 9th centuries (Benhazera, 1908, p. 57),
 but it was long ago destroyed or lost (if
 indeed such a text ever did exist) in the course
 of a religious reform movement. The annual
 Moslem fast, during the month of Ramdhan,
 [796] is not very generally observed, although in
 the middle of the 14th century Ibn Battuta
 (Gibb, 1929, p. 338) noted that the Ahaggar
 Tuareg suspended raiding operations during
 this period.

794 The religious order of the Tidjani used to
 count an overwhelming majority of the Ahaggar
 Tuareg among its followers, but the Senoussi
 have built up a substantial following
 in the region during the last 70 years or so,
 much aided in this by Tuareg who passed
 through Senoussi territory on the pilgrimage
 to Mecca. Very few Tuareg from the Ahaggar
 778 have been to Mecca in recent times, although
 Lyon (1821, pp. 101-102) saw a single
 group of roughly 150 of them pass through
 Mourzouk on their way there in May, 1819
 (before the Senoussi order was founded). The
 643 Amenokal, Mecca pilgrim or not, has usually
 771 been the local model of formal piety. Bey ag
 Akhamouk, the present Amenokal of the
 Ahaggar, is an unusually good example of
 this, as was Moussa ag Amastan in the early
 years of the present century. There are indications
 that in ancient times Tuareg chieftains may
 have been vested with religious as well as
 temporal primacy (Bates, 1914, p. 117).

648 The European conquest of the Sahara Desert
 797 has done much to stimulate the Islamization
 of the Tuareg in general during the last